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## BAPTIST MISSIONARY MAGAZINE.

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## RELATIVE CLAIMS OF THE FOREIGN AND THE HOME FIELDS.

The following passages are in conclusion of the discourse delivered at Troy, N. Y., May 18, before the Missionary Union, by Rev. J. N. Granger. The entire discourse has been published by direction of the Union, and constitutes the first of a proposed series of occasional publications.

The rule which Christ gave his ministers was, that when they went into a city which would not hear them, they were to cast the consequences back upon the souls who rejected their Lord, and to pass on to other places which, as yet, knew not Christ,—like the miner who strikes an unproductive vein, which will yield his employer no returns. He must press on until “he overturneth the mountains by the roots, and putteth forth his hand upon the rock, the stones of which are the place of sapphires and it hath dust of gold. Surely there is a vein for the silver, and a place for the gold, where they fine it.” The principle undoubtedly is, that Christ’s offer of salvation must be made, as soon as possible, to all men, that they may have the opportunity of choosing or of rejecting it.

It is not enough to reply that the claims at home are great and pressing beyond all calculation. If Christ has defined a line of policy for his ministers, they are to adhere to it, and to leave the event with him. The question is not, how great are the claims, but what is the revealed will of Him whose calm eye rests upon the wastes of heathenism, as well as upon the fair walls and palaces of our city of God.

Nor is it a satisfactory reply that “we have heathen enough at home.” If by this is meant that we have degraded and ignorant ones at home, souls whom we must pity and save, it is not denied. Nor is our duty to any of the sinful and unbelieving world denied. But if by this it be affirmed that we have those among us who have never heard of Christ and of his death, and of his power to save, it is denied that we have any heathen at home. The most abandoned blasphemer who walks these streets betrays even in the oaths which pollute his lips a knowledge of the name of Jesus, that name “which is the only name under Heaven, given among men, whereby we must be saved,” a knowledge which the heathen waits to receive at your hands before he dies. And, my brethren, it is because the subject has not been sufficiently studied in this light, that the first work of the pastor, beyond his own flock, has been broken and divided among a dozen objects, until he has lost all healthy reliance upon his own strength, and has been glad to hand the whole subject of benevolent con-

tributions over to the representatives of as many different societies, that each may demonstrate that the whole machinery of the kingdom of Heaven hinges on his particular object, which if impeded, the vast complication, wheel upon wheel, works only crash and ruin, and goes headlong back to chaos.

I shall not, I trust, be understood to indulge in any reflections on the aims or measures of the managers of kindred societies. They have done what they could. God speed them in their endeavors to do more. I am, however, seeking now, not their point of view and duty, but ours and the churches'. Nor shall I be understood even to intimate that too much is done for our country. The facts on this subject are too well known. The ministers and churches who have entered most fully into the spirit of missions to the heathen, have always been and must ever be the warmest friends of the home work, and its largest and most cheerful contributors. While on the other hand your man, who sees *heathen enough at home*, is the last man in the church to help them. Your true Samaritan is a stranger in the land, journeying from Jerusalem to Jericho, who, although the home of his heart is far away, has an eye for every wounded fellow-traveller he may pass. What I mean is, that *order* should reign through all our plans of benevolence, that what is first in importance in Christ's view, should be first in place with us. It is the part of the pastor to keep the whole range of his benevolent action under the severe control of Christ's plan, and to administer his influence in full view of conscience and the word of God.

I love my country, I own to it a feeling of nationality and of consequent obligation, which I grant to no other land. But I cannot sink the command of Christ in that love. I love my country and am proud of its extent. I love to think of its prospective wealth, and numbers and virtue. But I love more the vision of a multitude whom no man can number redeemed by the blood of the Lamb, out of every kingdom and tribe and people under the whole heaven. I love to think of those western vallies and rivers covered with the life of a pure civilization, thronged by the intelligent, the temperate and the free; but even when I think, my spirit faints for the Prophet's Vision of the vast fields of pagan cruelty, superstition and vice, now dead to all knowledge of Christ as are the sands of the desert, transformed into the garden of the Lord and made to bud and to blossom as the rose.

Cradled in the love of the early doctrines of the Republic, I bate in manhood no jot of heart or hope for its prosperity. And I bless God that I live to see the day, when this infant state of ours gives lessons in civil and religious liberty to the despotisms of the old world. But I recognize a higher allegiance, even unto Him whose kingdom is not of this world. I see my membership in a kingdom whose boundaries cross those of all nations. I see the way opening for its extension in every revolution among states, in every new channel of communication which industry opens; and I hear, even in the din of this world's business, in the silent chapel, and in the still hour of night, coming up as from the distant future, the faint voice of that loud acclaim of unborn millions: "The kingdoms of this world have become the kingdoms of our Lord and of his Christ! Allelujah, the Lord God omnipotent reigneth!"

The minister of Christ needs no other answer than this to all the forms of the question, "Why doest thou so?" when, next to the flock over which the Holy Ghost has made him overseer, he gives the first place in his heart and in his plans of benevolence to the unevangelized nations of the earth. His life of labor in this cause is his prayer, and the prayer his Lord taught him is his vindication, "Thy kingdom come, Thy will be done on earth even as it is done in Heaven."



## American Baptist Missionary Union.

GERMANY.—*Letter of Mr. Oncken.*

The following letter, dated at Hamburg July 25, gives a narrative of tours made by Mr. Oncken, into Oldenburg and East Friesland in April and May, and to Prussia, Austria and Hungary in June.

“Free course” to the gospel.

The great and glorious revolution through which we are passing, has placed us,—as the sect every where spoken against,—as it were, into a new state of existence. Civil and religious despotism, always linked together, must also fall together:—thus it is in Germany and Austria, and the priestly power, under which we groaned so long, is destroyed. We can now move freely and fearlessly in every direction, circulate the Holy Scriptures among the adherents of Rome, supply the millions with tracts, and preach the blessed gospel in regions where Satan reigned in undisturbed repose.

Oldenburg and East Friesland invite to labor.

In April and May I made a tour into Oldenburg and East Friesland; when I visited the churches at Bremen, Oldenburg, Halsbeck, Jever, Varel, Deichshansen, Leer and Ihren, with a view to place before them the greatness of the blessing vouchsafed to us by our gracious Lord in the liberty we now enjoy, and the duty, to which we are now more powerfully called than ever before, of increasing our efforts for the advancement of the Redeemer's kingdom. I was every where well received, and for the *first* time in my life could preach without fear or danger of being arrested by policemen or gensd'arms.

Oh what an inviting field lies now before us in all these places. Fain would I have remained a week or two at each of the above places, certain that by the Holy Spirit's blessing much good would have been effected; but my numerous duties at home would not admit of this. “Send us a devoted brother to labor among us,” was the request which was made at every station. But, alas! men and means are insufficient to supply the emergency. The great Lord of the harvest provide both, and thus gather

in to himself the thousands around us to whom we have now free access. I have, however, in consequence of the great need of increased missionary labor in Oldenburg and East Friesland, engaged the whole of br. Gülzau's time in connection with the Board. Br. G. was some time ago ordained as pastor over the church at Bremen, after having been the prudent overseer for nearly three years, during which, a part of his time was devoted to missionary labor in connection with the Board. The little bands of Christians on the Weser, at Deichshansen, Wederhel, Braak and Elsflath, have been much blessed under his preaching;—many of whom have been converted under his ministry.

At Halsbeck, twenty miles from Oldenburg, I had an interesting meeting with some of the elders and leading brethren of the churches at Oldenburg, Bremen, Jever and Leer; and trust our united prayers and deliberations will, under God's benediction, tend to the furtherance of the gospel in those parts. Preached twice at Halsbeck and spent a delightful Sabbath among the dear, simple people. The brother, —Bolken,—who leads the little band, —fourteen in number here,—though a plain farmer, is a clever and devoted laborer, who in the midst of severe conflicts with civil and ecclesiastical power maintained his ground, declaring that if the Lord Jesus required his head in the cause of truth, he was ready to give it, but that he should never act contrary to the plain injunctions of the New Testament. The authorities wanted to compel him to have a young woman confirmed, who lived with him as servant, and who was opposed to this human invention; and on his refusing, he was sentenced to the payment of heavy fines; in default of which he was robbed of a cow by command of the government. But though the girl was three times arrested, and our brother times without number cited before the authorities, the ceremony did not take place. The young woman was afterward converted, baptized and added to the church.

At Leer and in East Friesland generally, the prospects of increasing our churches are most promising, and it requires only a devoted brother to la-

bor there, to realize our most sanguine expectations.

Visits to Berlin and Stettin.

After returning from this tour, and having attended to the most important matters connected with the church here and the mission generally, I left again, June 7th, for Berlin, when I married br. Lehmann to Miss Handwerck, June 13. During my eight days' stay at Berlin, br. Lehmann required my aid in settling important matters connected with the church. Br. L. continues to labor with unabated zeal, and has to rejoice in the prosperity with which the Lord accompanies his exertions.

Having been pressingly invited, I went to Stettin, where I saw the grace of God and was glad. Not less than 130 believers are there sweetly joined together in one Lord, one faith, and one baptism, though it is only two years since the church was formed. The truth is spreading from this point in various directions, so that small branch churches are gradually raised, by which again the truth is spread farther and wider. I was urgently requested by br. Hinrichs to proceed from this to Lassan, near Anclam, where ten converts were waiting to be baptized; but intending to extend my journey from Breslaw to Vienna and Pest, I was obliged to decline this. Br. Hinrichs has since been to the above place and put all things in order. The church at Stettin is in a truly flourishing state, and our dear br. H., your missionary, labors with much acceptance and devotedness.

Breslaw—Vienna.

At Breslaw I spent a precious Sabbath with the little flock, and remained four days. The cause here is advancing but slowly, owing to the want of an efficient laborer. For though our beloved and self-denying br. Straube (colporteur of the American and Foreign Bible Society,) visits here occasionally, his stay is too short to draw a large congregation. I found this brother here, and made arrangements with him to accompany him into the Silesian mountains on my return. The brethren at Breslaw continue to do what they can in the spread of the truth, and many thousands, both Catholics and Protestants, are supplied with tracts and scriptures. Finding that large numbers of Poles visit this place, I ordered a good supply of

Polish tracts from our brethren on the Vistula.

After twenty hours very inferior railroad travelling, I arrived 22d of June at Vienna, on *Corpus Christi* day. Immense processions crowded the streets of the city. The National Guards and the other military were all engaged in this will-worship; but being both tired and anxious to make the best of my time, I went in search of br. Marschall, a converted Catholic, baptized at Hamburg. This brother returned to Austria, his native country, two years ago, in company with our Hungarian converts, and though till recently his attempts to spread the gospel had to be very secret, his labors have not been in vain. Two converts, —Roman Catholics,—had been baptized by br. Oncken, missionary of the Hamburg church for Hungary, last summer; and others, both here and in the country, justified the hope that ere long they would be one with us in all things. On finding these three brethren, we arranged without delay for a service in the evening, when to my great joy I was permitted to address about twenty or twenty-five hearers, who appeared to swallow every word which dropped from my lips. On the following evening I preached again to a larger number of hearers, quite as attentive as on the preceding evening. What has the Lord wrought! that I should have been privileged to preach the precious gospel in the capital of Austria, from whence only two years ago a number of Christians were expelled, simply for having provided themselves with the Holy Scriptures. After consulting with the brethren as to their future usefulness, and having encouraged them to embrace the present favorable moment, by spreading the truth among the vast population of this great city and its vicinity, I left them with the promise to spend a day or two among them on my return.

Pest, its destitution—Systematic tract distribution.

Left Vienna early on Saturday morning, 24th of June, and reached Pest on the evening of the same day. My meeting with the dear brethren was most refreshing to us. Seven out of the nine, who constitute the church, are spiritual children of the church at Hamburg, with whom we have often sat in heavenly places, and on whose behalf many—many—earnest petitions had been presented at a throne of

grace, that God might preserve them in the midst of the numberless difficulties and trials to which, on leaving us, they would be exposed. Blessed be God! that though Satan had been trying to sift them, I could embrace them all as still belonging to the Redeemer's family.

I found that the brethren here were all deeply interested in the spread of the gospel, and that since the great political changes they had begun to circulate tracts publicly in the streets; which had been well received. As, however, the people are still under great political excitement, I dissuaded the brethren from this mode of doing good, as it might be the occasion of raising a mob, and thus expose themselves to danger, and the cause to unnecessary opposition. I advised them to divide Pest into districts, and leave one or two tracts in every house without calling for them again, that by this means the whole population might at least have so much of revealed truth in their possession, that by the Spirit's teaching they could be made acquainted with the only name given among men whereby they must be saved. This suggestion was adopted, and has since been acted upon by the brethren. I spent six days at Pest, preached three times to about fifty hearers at a time, and had every evening a special prayer meeting with the church. Arrangements were made to get eight tracts in Hungarian, each of 5000 copies, printed, whilst from Hamburg 10,000 German tracts and a suitable number of bibles and testaments were to be forwarded to Pest without delay. The moral and religious condition of the people is most deplorable; but it cannot be otherwise, as, alas! there is no spiritual life in the Protestant churches, and the poor Catholics are given up to the grossest ignorance and superstition. The little band of believers at Pest, along with the missionaries laboring for the conversion of the Jews and a pious minister in the Lutheran church, who has rendered our brethren essential service, are the almost only lights by which the impregnable darkness is broken. May our gracious Lord bless them in their labors to the eternal happiness of millions.

Return—Presburg—Vienna.

On my way back up the Danube, which was exceedingly tedious, owing to the slow progress of the steamer

against the powerful current, I remained a night at Presburg, with a view to call on the Grand Arch-duchess, widow of the late Palatine of Hungary. I had an hour's interesting conversation with this truly pious lady, who is deeply interested in all that bears on the advancement of Christ's kingdom. Our brethren at Pest and br. Marschall at Vienna had previously seen her, and been encouraged by her in the spread of the scriptures. The arch-duchess had, when at Vienna, supplied br. Marschall with bibles, which it would have been impossible to obtain from any other quarter. Thus our God can dispose even the hearts of princes and princesses, when such are required for the accomplishment of his own purposes.

Returned to Vienna Saturday, 1st of July, and preached the following Sabbath to an audience of about fifty hearers. The profoundest attention was shown by my hearers, among whom were Catholics who had walked for seven hours to hear the gospel, which they had never heard before. Conversing with several of my hearers afterwards, and found a spirit of deep inquiry into God's truth in them;—yea, more,—several on the point of leaving the church, who had not only seen the errors of that community, but seen and felt their lost condition as sinners, and had fled to Christ as the only mediator between God and man. Though I had previously arranged to leave Vienna early on Monday morning, I was obliged to give way to the entreaties of the friends and remain till the evening, to give them another opportunity of listening again to the glad tidings of salvation. A person living near the railroad station, offered his house for the service on Monday afternoon at 4 o'clock, that I might get off in time. Nearly fifty persons were again assembled, to whom I spoke for nearly two hours. If ever there was a spot to which I should like to go and labor, it is Vienna;—gladly would I have remained here two or three months, if necessity had not compelled me to return home. Oh! that it would please the Lord to raise up a faithful witness for the truth, fitted to occupy this important post. I have no doubt that a flourishing church would soon be raised there.

Niesse—Baptism at Voigtsdorf—Frankfort.

From Vienna I travelled to Niesse in Silesia, where I met br. Straube;

whom I accompanied into the mountains, where a number of converted Roman Catholics, the fruit of his labor, were waiting to be baptized. We reached Schönau, the village where our brother resides, about eight in the evening, when, after a little rest and a repast, we resumed our journey through the bold and romantic scenery till 10 o'clock, when we reached Voigtsdorf, the place where the brethren generally assemble. The converts had already partly assembled,—some had come from a distance of twenty miles. Br. Priedemann from Breslaw had very judiciously set out for this place a day or two before, and had, in connection with two brethren residing here, examined the candidates for baptism very minutely, so that I had only to touch upon the most important points to satisfy my own judgment. Out of eleven applicants, nine were unanimously received as fit subjects for Christ's kingdom. At 3 P. M., I finished my examination, when we all,—about twenty in number,—repaired to a beautiful natural baptistry at the foot of a wooded hill, in which the above nine believers in the Lord Jesus Christ, as the only mediator between God and man, were buried with their Lord and raised again. The night was splendid,—the scenery grand beyond description,—but all nothing when compared with the glorious sight of nine precious souls brought out of gross darkness and superstition bending their way to heaven, and restoring by their simple obedience the good old way. The Spirit of the living God breathed upon our souls,—it was a precious night. At half past 3 o'clock, P. M., we surrounded our Lord's table, and about an hour afterwards, the happy company broke up. All the above converts were Catholics. Others give hope that the truth has been blessed to them, and that soon they will follow the example set them.

I returned in company with the brethren Straube and Priedemann to Löman, where dear br. Straube again refreshed my weary body. After an hour's rest, the brethren accompanied me for two hours on foot, when I regained the main road, and proceeded per mail to Niesse, and from thence per rail *via* Breslaw, to Frankfort on the Oder. As there is a small church here, I remained a night, when I was fully occupied in settling some unpleasant affairs. A young man, who once made a glaring profession, but

whom we discovered to be a deceiver, has done the cause here much harm. A brother has been appointed to labor here from the church at Berlin; and I doubt not, that if the work is carried on with vigor, it will be crowned with success. With the few members of the little band in this place, whom I saw, I was much pleased. On the following day I returned to Berlin, and after remaining till 11th of July, I arrived on the evening of that day in safety at home.

Church at Hamburg—"Jehovah Jireh."

Our work here is, I rejoice to add, going on prosperously, as far as the peace, harmony and increase of the church is concerned. But, alas! our hands are much weakened by the illness of the brethren Lange and Köbner. Dear br. Lange is, I fear, near the point of death. He has been laid aside for nine months. Br. Köbner has been unfit for labor during the last two months. Thus I am tied at home, so that it would have been impossible to go on my intended begging tour. How much we owe the Board under such circumstances for their unexpected and generous donation, I cannot express. I was overpowered when I read your letter, called my wife, told her the contents, and fell with her before the Lord for his goodness to us. Present, then, dear brother, to my dear, dear brethren composing the Board, on behalf of the whole church, a thousand grateful thanks. We want by the 29th of September 7000 marks, \$2000, more; but we are sure that He who could give us \$1000, will give the rest, now as I *cannot* beg myself. It is His cause and not ours. Now farewell!

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MAULMAIN MISSION.—Letter of Dr. Judson.

Christian reciprocity.

Dr. Judson writes from Maulmain, May 21:—

I have just returned from the Burmese chapel, where I have been endeavoring to do something analogous to what I suppose many ministers are doing before their respective churches on this, the first Sabbath subsequent to the Annual Meeting of the Union. I improved the occasion to impress on my hearers their obligations to the Christians in America, for having sus-

tained this mission through the long period of thirty-five years, and not this mission only, but missions throughout the world; that there are, at present, above a thousand American missionaries of different denominations, scattered over the habitable globe. It is true, that the relative position of the parties would not allow them to manifest their gratitude in such a manner as the Christians of Macedonia and Achaia manifested their gratitude to the poor brethren in Jerusalem (Rom. 4: 26, 27;) but they could be convinced of their obligations,—they could ponder on them and converse about them, until their hearts burned with gratitude and love to their American brethren and to the Savior, the Lord of missions. They could, though separated by wide oceans, meet at the same throne of grace; and though they could not extend their own hands in kindness, they could open that Hand which is replete with every good and perfect gift, and cause a shower of blessings to descend on their distant benefactors. They could gladden their hearts and the heart of their Savior, by living according to the precepts of the holy religion which had been sent them:—and is there any thing sweeter and nobler in this world, than to gladden the hearts of our benefactors, especially of our great Benefactor, who laid down his life for us? and, lastly, they could second the intentions of their American brethren, by making every effort to spread the gospel around them. “Freely ye have received, freely give.” I never had a more attentive audience. May God bless the feeble effort and the efforts of my brethren during the past week, in drawing into closer union the far-separated members of Christ’s body, until we become one in him forevermore.

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ASSAM.—Letters of Mr. Bronson.

The first of these communications, received the last month from Mr. Bronson, is dated Jan. 27, and contains a summary

Review of the past year—Baptisms—Tendencies of State religion.

The year 1848 opens upon us under circumstances of peculiar encouragement; while at the same time we see enough to moderate our joys and call forth the prayer of the Psalmist,—“Show us the way in which we should

walk, for unto Thee do we lift up our souls.”

You will doubtless have heard from other members of the mission, the interesting season we enjoyed this year at Gowahatti. (See June Mag., p. 183–6.) During the month of our Association, thirteen individuals were baptized, and some of them will, we hope, prove valuable accessions to the cause of God. Six have been added by baptism to this little church. Three of these are members of the Orphan School; one a promising lad, supported by the Juvenile Missionary Society of the Baptist church in Hamilton, who desired him to be named Monroe Weed. Another lad is the son of a man who had been six years a faithful servant in my family. This man had learned many truths at our morning and evening worship. He had severe struggles of mind about breaking caste; but had resolved to do so and ask for baptism the following Sabbath. It pleased the Lord, however, to deny him the privilege; for on the Friday evening previous, he was seized with cholera. He immediately sent for me. I went over to his house, but the dreadful disease had plainly marked him for a victim. His sunken and glassy eye, hollow voice and ghastly look convinced me that his end was near. As soon as he saw me, he called me near to him and said, “Sahab, I shall die now,—I believe in Jesus Christ,—I intended to be baptized next Sunday,—I am one of your number.—Pray for me.—I commit my children to your care.” He lingered until Sunday, and died. His conduct had been much changed for the better for some months, and I can but hope that he is now with the Savior.

Another one baptized is a girl thirteen or fourteen years of age, who was found in circumstances of great destitution, standing on the bank of the Kulumng, seeking any place where she could obtain food and clothes. She was employed by Mrs. Hill as a servant. Being situated where she heard the scriptures constantly, she became weighed down under a sense of sin. She seized upon every spare moment and learned to read, and can now read and understand very well. Her humility and love of prayer and of the scriptures are very striking. An interesting young man, who has been with me during the last six years, and who has long been trying to live as a Christian without openly professing Christ in baptism, was

brought to feel willing to renounce all for Christ's sake, and follow him into the watery grave. His name is Jurmon. He is of high descent; has many friends, who have spared no pains to dissuade him from the act and get him to leave me, and have offered to support him if he would return to the villages. I baptized him at Gowahatti; and on his return he was called to endure a great amount of opposition and reproach from his wife and relatives. But the storm of persecution only seemed to make him firmer, and his mind was kept peaceful and happy. I hope that this individual may yet be useful in persuading his countrymen to examine the claims of Christianity. His baptism has made no small stir. Some weep over his course,—some ridicule and revile,—some try argument, and some offer to buy his caste back for him; but he is immovable.

In Gowahatti I had the pleasure of baptizing several who could not feel satisfied that they had obeyed the Savior's command in regard to that ordinance. The example of the Savior's baptism in Jordan carries a silent appeal to every candid mind, which cannot be unheeded by any individual who resolves fully to take up his cross and follow Christ. Regarding no command of Christ non-essential, he will joyfully tread in his footsteps, though in following the dictates of conscience he become a fool for Christ's sake. There is nearly as much *caste* among professing Christians in this country as there is among the heathen, and it is painful to see how the principle is carried into religion. It excludes from the right of administering the ordinances every minister of the gospel, whatever be his attainments or fitness in other respects, who has not been episcopally ordained. It prohibits an exchange of pulpits; and even the dead, though sleeping in Jesus, must not slumber beneath the clods of the consecrated burying place, be the departed out of *the church*. Its direct tendency is to unite the church and the world, the saint and the sinner,—lead the unregenerate vainly to hope for heaven without the new birth, and thus becomes one of Satan's most successful devices for ruining souls. These things are so opposite to the plain, simple teaching of the scriptures, that some around us have, for conscience sake, separated from them. I perceive that such instances are multiplying all over christendom; and, undoubtedly, they will

continue to do so, until the watchmen shall see eye to eye, and lift up their voices together. The fact that the simple study of the scriptures, united with prayer for the divine teaching, has occasioned the change of sentiment and practice, is a strong argument in my mind that it is the work of the Lord.

Although I have thus written regarding the general tendency of the State religion, I would not be understood to intimate that there are no exceptions. During my residence in this country it has been my happiness to know several individuals who deprecated these evils; to whom the image of Christ is infinitely dearer than Episcopacy or Dissent; who rejoice in the good work that is going forward under the hand of Dissenting missionaries, and who can worship God in a Dissenting chapel without fear of committing sacrilege. There is among others a great sympathy with the Free Church of Scotland; and it is under the influence of an enlightened and liberal feeling that the two churches now in course of erection in Assam, are to be open to the services of all evangelical ministers of the gospel. May God in mercy to a perishing world hasten the day when greater love, union and holiness shall prevail, and the whole church, built on the foundation of the prophets and apostles, shall present an invincible front against all opposition to a pure Christianity, and diffuse its benign influences among all nations.

Religious inquiry—Value of native laborers.

The letter from which we make the following extracts was dated May 1.

There is a good deal of inquiry about the Christian religion. Numbers are opposing, exciting prejudice and stirring up enmity against it. This I do not dislike to see, as it shows that the truth is among them, and its power has been in a greater or less degree felt. There is great need of constant, faithful preaching in the villages. We cannot expect a harvest where seed is not sown. The Lord has granted his blessing on those labors in Assam which we have been enabled to carry out; and I long to see the period when we may ordain and send forth native preachers well qualified to instruct their countrymen, and lead them to Christ. I perceive that it is stated in the last report of the Maulmain Missionary So-

ciety, that by far the greater number of Karens have been brought to a knowledge of the truth through the labors of native assistants. This shows clearly the importance and propriety of raising up as many native preachers as we can, and that, too, as speedily as possible. I do indulge a strong hope that some such will be raised up from among the youth we have now in training.

#### Steadfastness of converts.

The converts at our several stations thus far have been quite as stable as could be expected; more so than might be imagined when we remember that our mission is comparatively in its infancy, and Christianity has only advanced far enough to draw down general indignation upon those who embrace it. When *villages* begin to turn to the Lord, we shall see a very different state of things in Assam, and the work will spread rapidly. One of our native disciples, very highly esteemed before he broke caste, was spit upon in the public street before crowds of people. Another, son of a wealthy and influential person, has had every worldly inducement offered, if he will return home and leave the printing office where he gets a monthly allowance. But the offer of wealth and of great honor connected with it, has not moved him from his adherence to Christ. Another lad in my school, who has most respectable parents, has been enabled to resist temptations, entreaties, and tears; and last of all, he was decoyed away on pretence of being called to see his mother, to the river side, to which place she had come a long way on purpose to induce him to return to the religion and customs of his fathers. There a great company of priests surrounded him, and attempted to argue him down,—to browbeat and silence him,—at the mother's request; but he stood up alone, and witnessed for Christ before a company of 300 or 400 persons in a manner that would do honor to a disciple of Christ any where. Surprised and annoyed at his imperturbable obstinacy, as they called it, they left him, telling the mother to return home as she came, for this son was worse than dead; but bade her beware, and keep her other sons in the old paths of their ancestors.

The other young man mentioned in my last, by the name of Jurmon, is now passing through a fiery ordeal,

such as few Christians in America are called to do. Being highly connected, his baptism has made an excitement all through the country where his friends reside. Formerly his house was filled with respectable people, who felt it an honor to be with him. Now some refuse to enter his house,—others come to revile and disaffect his wife, who is still a Hindoo. On hearing of his having become a Christian, a great many of his relations and former friends at his native village, assembled, broke their cooking vessels, and declared him an outcast; that they disowned him as being any way related to them; and several threatened his life if ever he entered their village. Letters of abuse and threatening have come in from various places. I had no idea that his baptism would make such a stir. He has borne it all meekly, and behaved very discreetly. Although at first his wife was resolved to leave him, she has now nothing to say; and I hope in time she may be brought to see and feel the propriety of her husband's conduct, and a desire to follow him. I trust that we shall have the prayers of Christians for the members of our little churches; that they may be stable, rooted and grounded in the truth, and powerful helpers in converting their countrymen.

Sickness of Mrs. Bronson—Expected return to America.

It gives us much pain to learn by this letter that the health of Mrs. Bronson has been exceedingly low, and her recovery at times almost hopeless. At our last dates the prospect was more favorable; and it was hoped that she might remain in Assam with safety till the ensuing cold season; when it was expected that Mr. Bronson, whose own health has also been greatly impaired, would return with her to this country.

The reflections in regard to the desirableness of locating missionaries "by two and two," are such as all must in some sort appreciate, although missionaries only may understand their full import.

Mr. Bronson writes,—

Since my last letter in January to the present time, I have been watching by the bedside of my dear companion, expecting from time to time that her end was at hand. I have, consequent-

ly, been obliged to neglect every other work; and having no associate nor brother near, to step in a few days and lend a helping hand, I have been myself quite overcome. How I have felt the importance of missionaries being located two and two together. I entreat the Board not to allow their stations any where to be without at least two missionary families; for missionaries in times of trial in general meet with very little true sympathy and assistance out of the mission. Besides, where two are together, their influence is more than doubled upon the natives.

The hot weather seemed to affect Mrs. Bronson badly, and as a last resort she wished to try the effect of a short trip on the river. As the dear brethren who have been sent to our aid are expected to reach Gowahatti about this time, she concluded to go down to Gowahatti, spend a few days there, and return with br. and sister Stoddard. I have just returned from accompanying her a part of the way. She suffered a good deal from fatigue the first night; but the next day afternoon I left her much more comfortable, and returned home to try to bring up long neglected arrears of duty. I find that many things go wrong when we are laid aside by sickness. The little church has suffered,—the school also; and it will take much time and labor before things go on as before. I mention this merely as one difficulty a missionary has to meet; but one that is prevented by associating two or three families together. I am inclined to think that almost all our mission operations are less efficient than they would be under a less diffusive system. Notwithstanding our associates are near, we could not endure the thought of leaving our station before they arrived, although we have been strongly advised not to wait. The station was like to have been broken up; and had it been, it would have been very discouraging to those who have felt interested in its prosperity, and sad indeed would have been our own hearts. The effect of the hot season upon Mrs. B.'s health will, I fear, be too enervating to allow her to remain; but should it please our Heavenly Father to restore her to a comfortable state only, to permit us to remain until our dear brother and sister can speak the language, how thankful should we be. There is a great field open to us now. We are just ready to labor efficiently, and the thought of return has been far more

painful than the first parting with home and country.

Mr. Bronson again writes, May 6 :—

Have just received the cheering intelligence of the safe arrival of our missionary friends at Gowahatti in good health. They have had a pleasant passage from Calcutta. I hope to see them by the 20th inst. My heart bounds and leaps with joy as I think of their arrival. The blessing I have so long plead for and prayed for is about to be granted. May our hearts be united in the love of Christ, and the salvation of souls be the one great object that shall impel us forward.

I have also heard of the safe arrival of Mrs. Bronson, and her physician expresses a hope that by quietness and avoiding fatigue, the trip will be very beneficial to her. The state of her health at the time of her return will very much decide my future movements. If we had been favored with associates earlier, in all probability her health and strength would have been good. I trust that your prayers will ascend for us that we may see clearly the will of God, and pursue the path of duty with alacrity and delight.

#### CHINA.—Letter of Mr. Dean.

The anniversary concert—"In me is thy help."

Mr. Dean writes from Hongkong, May 20.

In compliance with your request, we met on Thursday to mingle our prayers with yours at your Annual Meeting. The brethren came in from Loug Island and Chek-chu. The services commenced by singing and prayer. One of the assistants then read a few verses from the 10th chapter of Matthew, and remarks were made explanatory, and a few practical thoughts were suggested by the words, *Freely ye have received, freely give*. Prayer was then offered, followed by remarks by one of the native brethren; then A-Bak gave some account of the annual meeting he attended at Brooklyn, just before his return from America; and the meeting was closed by singing and prayer. The season was to us one of interest, and appeared to be enjoyed by the Chinese. We are a feeble band, but we trust there are here some praying souls, who will meet with the



churches of your more favored country in the great congregation above. Still it is difficult for them to feel a *personal responsibility* in the work of giving the gospel to their countrymen. If they incur not the "wo of them who go down to Egypt for help,"—they do, nevertheless, look to Europe and America to give them men and money to introduce the gospel into their country. They are taught that the work is *theirs*, still they may not be expected to do it without aid from abroad. They very naturally look to those who have commenced the work around them, to aid in carrying it forward; while, at the same time, they manifest an encouraging degree of dependence on the aid of Him who alone can afford efficient help; and we find ourselves obliged to resort to the same almighty Helper for assistance. Should we confess that sometimes we are nearly discouraged, it might be nothing more than the truth; but such a confession might not help you or the heathen, nor please our Master. We need more faith, more patience, and self-denying zeal in the service of Him who has left us no reason to doubt his purpose of mercy, or his power to perform it.

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#### Letter of Mr. Johnson.

##### Eligibility of Hongkong as a missionary station.

The immediate occasion for writing the letter from which the following is taken, was an apprehended deficiency in the appropriation needed for the prosecution of the various departments of missionary labor at Hongkong, especially at a time when "the increasing prosperity of the station had opened a wider field for the successful employment of native assistants, and a larger supply of bibles and tracts was at the disposal of the missionaries, than the last year." We are happy to say that the deficiency has been made good. Mr. Johnson writes May 19 :—

Some who abandoned Hongkong at the opening of the other ports, made at the time very strong representations to the detriment of the former, feeling, doubtless, at the time, that they were under the influence of a "zeal according to knowledge." But, however cor-

rect in their opinion may have been such a movement then, it is now quite generally conceded that it was a serious mistake. Indeed, in a letter recently received from one who at the time was of the most zealous for the change, is a virtual confession to that effect. He says, (in reference to this station,) "It must be acknowledged that you are ahead of us all in this empire in prosperity and real usefulness."

We have also received repeated assurances from missionaries of the other stations, of the equality of this station compared with others; indeed, some do not hesitate to speak of its vast superiority.

The facts in reference to this mission are in brief these:—There is in connection with this station the largest and most flourishing Chinese church in existence. The congregations that assemble from Sabbath to Sabbath to listen to the word of life, are greater in number and more regular in their attendance than at any other station. The out-station at Tung-chiu (Long Island) is a very important one,—a large proportion of the inhabitants are Tie-chiu men. There should be, at the least, two native assistants there, devoted exclusively to the interests of that station. The same in effect may be said of Chek-chu,—the station on the south side of this island. In connection with the school at Tu-kiawan (on the main land,) which is in a very prosperous and promising condition, there should also be one preacher;—an excellent opening, through the influence of the school, having been made there. And then it is indispensable to the interests of the station *here*, to secure the labors of at least *two missionaries* and to keep in constant employ *two assistants*. Here in all are *eight native assistants*, not one of whom can be dispensed with without serious detriment to the mission. In addition to all this, Hongkong is now acknowledged to be quite as healthy as any place in China. Indeed, both merchants and missionaries find it convenient to resort here to recruit.

In view of these facts, would it not seem to be a palpable disregarding of the clearest teachings of Divine Providence to leave unfulfilled the pledge which was virtually given to your senior missionary before his return to his field of labor?

FRANCE.—*Letter of Dr. Devan.*

We are just in possession of a letter from Dr. Devan, dated at Paris, Aug. 17, in which he gives an account of his arrangements for holding

Stated religious services.

Five months have now rolled by since my arrival in this great city, and during that time, as you may well imagine, I have experienced every degree of feeling between elation and despair, as regards my work. \* \* \*

From the first of my arrival, I gave my attention to the searching out and assembling together of such of the same faith and order as myself, whom I could find. In less than a month I met with two or three, in a very small and dark upper room, tenanted by a laborer. Circumstances rendered it exceedingly inconvenient, if not impossible, to continue assembling together in that way. I at last, however, induced the brethren to meet in my own room on the Lord's day. Though my chamber was in the sixth floor of the house, the friends gave me the satisfaction of meeting me for worship regularly every Sunday. The congregations in my little room reached the number of ten or eleven, and that number was greater than could be comfortably accommodated. Thus crowded out of my room, I determined to hire an apartment more commodious and more central. After much effort and anxiety on my part, the Lord heard my prayers and directed my attention to a place in the immediate vicinity of the "*porte St. Dennis*," a position very central, very populous and well known. This is the spot from which the first shot was fired between the combatants of the memorable days of June.

On Lord's day, August 6, I unfurled the banner of Christ publicly at my little chapel, No. 7 *Rue d' Enghien*;

and what is more, I dared, notwithstanding a Frenchman's love of ridicule, to address the congregation in their own tongue. I had provided just twenty-four chairs, and I had the satisfaction of counting twenty-two of them occupied. Last Lord's day (Aug. 13), I had about twenty hearers; and being emboldened by the experience of the previous Lord's day, I addressed the people for about a half hour. I had the satisfaction of seeing all awake and attentive. I think I shall find myself under the necessity of completely crowding my little room with seats. This will enable me to accommodate thirty-six hearers. There is a young man at Paris (*M. Cyr*), a student belonging to the *Grande Ligne Mission*, who will probably be here for some two or three weeks. When he is available, his assistance in conducting services is much appreciated. I have determined, however, not so to lean upon a human help that I shall feel lost when that help is withdrawn. I, therefore, will in the strength of the Lord go on, however rude in speech I may appear, *depending upon myself* for the conduct of my services. I regret that our mission cannot afford a native preacher, to stand in this important field; for I believe such an one, if otherwise properly qualified, could, with the Master's blessing, do a great work here.

I have employed two colporteurs, and keep them busy in the sale of scriptures and in the visiting about from place to place. I have one candidate (a woman), who stands qualified for baptism. In my little congregation there are four or five not insensible as to the necessity of having a righteousness better than their own for their salvation. I make it a point to shake hands and converse with every one of my congregation, and by making myself sociable with them, make them feel a common interest in the welfare of our little meetings.

## Other Benevolent Institutions.

BAPTIST (ENG.) MISSIONARY SOCIETY.

*Extracts from the last Annual Report.*

The Society has agents in Europe, Asia, Africa and America.

In Continental India it has thirty-five missionaries, and sixty-seven native teachers and preachers. In Ceylon, and other East Indian Islands, it has six missionaries, and upwards of fifty native teachers. In connection with all the churches in this

field, there are upwards of 1,800 members.

At the twenty-four stations in Bengal, there were added to the churches in 1845, eighty-seven members; in 1846, 162 members; in 1847, 297 members: thus shewing an arithmetical progression on the increase, and suggesting pleasing anticipations.

The missionaries of the Society have (among their incidental labors) written and published fourteen grammars and nine dictionaries, mostly in languages which had previously no such elementary works. Within the last year 74,000 volumes of scripture (in whole or part) have been issued in connection with the Society.

The churches in Jamaica contain about 34,000 members.

In the Bahamas, the Society has three missionaries, and fourteen native teachers. The churches contain about 2,800 members.

In Africa, many thousands of the natives have been clothed; and parts of the New Testament have been printed in the Isubu, Fernandian, and Dewalla tongues.

In Canada, twelve ministers are aided by the Society, and preach the gospel in extensive destitute districts.

In France, the New Testament in Breton has just been completed and printed.

The missionaries and native teachers more or less dependent on the Society, have increased, within the last ten years, from about eighty-five to about 225; not including in this latter number, Jamaica,—an increase twofold of European missionaries, and threefold of native teachers. For their support the Society has not more than £16,000 a year available.

Nine hundred churches in Great Britain and Ireland collected for the Society last year; but upwards of two hundred of these collect only every other year, and nearly one hundred and fifty of them make no other systematic effort. The Society has not yet 3,000 subscribers of 10s. and upwards.

The total income of the Society for the year ending April, 1848, was under £23,000,—a sum inadequate to support the present number of missionaries, carry on the schools, and provide for the expense of the large number of the volumes of scriptures printed. Increased contributions are required, even for our present work.

#### WESLEYAN MISSIONARY SOCIETY.

*Report for 1847-8.*

Summary View of the Society.

MISSIONARIES. In Ireland 24—Continent of Europe 26—Western Africa 21—

South Africa 38—South India 19—North Ceylon 7—South Ceylon 13—New South Wales 12—Australia 7—Van-Diemen's Land 5—New Zealand 18—Friendly Islands 9—Feejee Islands 9—Demerara District 22—Honduras 2—West Indies 67—British America 102—Total 401, beside 8 supernumeraries; of whom 230 are principally connected with the heathen and converts from heathenism, and 171 labor among Europeans and British colonists.

*Assistants.* These missionaries are assisted by 800 paid catechists and readers, and 7,051 gratuitous Sunday school and other teachers; of whom 5,232 labor in missions among the heathen, and 2,619 among professed Christians. The numbers given are less than those actually engaged, as returns have not been received from some of the stations.

*Members in Society.* In Ireland 2,839—Continent 1,714—Gambia 292—Sierra Leone 3,632—Cape Coast 959—South Africa 3,816—South India 369—North Ceylon 283—South Ceylon 1,082—New South Wales 1,641—Australia 866—Van-Diemen's Land 563—New Zealand 3,778—Friendly Islands 7,303—Feejee Islands 1,451—Demerara 13,852—Honduras 350—West Indies 39,528—British America 14,703—Total 98,021, being a decrease of 3,309; which is partly in consequence of the re-union effected between the British and Canadian Methodists in Western Canada. All the colonial societies in that province are now placed under the care of the Canadian Conference, and are consequently omitted from these returns. The Indian Missions in Canada continue under the direction of the missionaries of this Society. Of the total members, 76,697 are chiefly among the heathen, and 22,324 from among colonists and professed Christians.

*Scholars.* In Ireland 3,951—Continent 1,486—Gambia 354—Sierra Leone 2,718—Cape Coast 1,108—South Africa 7,938—South India 2,044—North Ceylon 1,856—South Ceylon 3,638—New South Wales 2,882—Australia 1,345—Van-Diemen's Land 992—New Zealand 6,663—Friendly Islands 5,731—Feejee Islands 1,906—Demerara District 4,834—Honduras 316—West Indies 14,105—British America 10,713—Total 74,580; being an increase of 2,580; and consisting of 53,211 chiefly among the heathen, and 21,369 among colonists and professed Christians.

The expenditure has been £114,606 17s. 6d. This includes £592 4s. invested for the China Mission. The total receipts were £103,619 1s. 9d.

## Concluding Remarks.

While rejoicing in the evidences which are afforded of the unabated zeal of their friends, the Committee deem it right to give prominence to the fact, that, with an income considerably less than that of the preceding year, they are called on to meet increased claims of much more than ordinary urgency,—claims which cannot be rejected without placing in jeopardy the interests of some of the Society's most important missions. This fact, indicative of the present state of the Society, is momentous enough in itself to challenge attention and grave consideration; but it ought to be pondered with an especial reference to the prospects of Missionary Societies generally, in the midst of the astounding scenes which are now developing themselves on the theatre of Europe. In the presence of those mighty events which have eluded all human foresight, and baffled alike the calculations of the politician and the man of commerce, it is impossible to say that the financial resources of religious and benevolent societies shall not continue, for some time longer, to experience the injurious effects of that commercial stagnation already so severely and extensively felt. Nor can the shrewdest observer be certain that other interruptions to the missionary enterprise shall not take place.

In the state and prospects of the Society there is obviously enough for sober reflection. But the consideration is cheering, that there is nothing calculated to produce discouragement. It is characteristic of Christian wisdom to look difficulties, and even danger where it exists, calmly in the face, and prepare to meet the emergency. The friends of Christian missions are privileged, in times of trial, to fall back on great first principles, which, like their Divine Author, remain unchangeably the same amid all the mutations of human affairs. They know that the cause of the world's conversion is preëminently the cause of God; that, however deeply they are interested in its welfare, it is infinitely dearer to God than to them; for He it was who planned it in the counsels of eternity before all worlds, and gave His only-begotten Son in the ages of time to secure its accomplishment. The *God of all grace* is also the God of Providence; He has all influences in both the natural and moral worlds at His command, and is able to render events the most unlikely—the most unpropitious to the eye of human wisdom,—subservient to his own merciful purpose of saving lost mankind. And they have learned at the fountain of inspired truth, that their Divine Master does not hold them responsible for consequen-

ces; that in the darkest and most trying periods, it only remains for them faithfully to perform their allotted tasks, zealously to use the appointed means for the advancement of the glory of God, and then confidently leave it to Him to make what use He may see fit of the toils which they have undergone, and the sacrifices which they have made for His name's sake.—*Miss. Reg.*

## SOUTHERN BAPTIST CONVENTION.

*Letters from Mr. Shuck at Shanghai.*

The whole region round about is very fertile as well as densely populous. One of the Ningpo missionaries has just arrived here with his family overland from Ningpo, and represents the country between this and the city of Chapoo, (sixty miles from here,) as the most magnificent region of country he ever saw,—the people numerous, affable and apparently well off. If my life be spared, I will report this region to you in detail from actual observation ere long. Among the many differences I notice between this people and those of Canton Province, is, you will be surprised to learn, their being less given to open idolatry. The fact is most apparent. I speak advisedly. They have here fewer and less expensive temples, idols, altars, shrines, and burn less incense to their deities. How far this important feature is going to favor their reception of the gospel, time will demonstrate. Whether or not they are less superstitious than the Cantonese, I am yet unable to say. One thing, however, I am able to say, and that is, that the Shanghai people are very superstitious. Our Sabbatarian friends (Messrs. Carpenter and Wardver and their wives), have secured a large, well-built and eligible establishment, amply accommodating them all, and having a fine, large preaching place attached, all at a low rent; because no Chinese will rent it, from a general belief of the neighborhood that the place is "haunted."

Since I last wrote, I have been down, with Dr. Boone, to see the building in course of erection by the Catholics. It is to be an enormous edifice, 200 feet long and 120 feet in width, and to cost about \$50,000. In this region there are large numbers of Romanist Chinese, but in point of Christian morality, not distinguishable from the other heathen. The bishop has just sailed for Europe. Their diocese here covers three provinces. It was this circumstance that caused the chief officer of Shanghai, some time ago, to complain,

saying, that his Vice Roy sent by the great Emperor, only governed two provinces, while this presuming foreigner—(the bishop)—claimed the jurisdiction of three provinces. By every overland mail, monthly this year, I believe there have been Roman Catholic priests for China. Indeed so many were to come, that their agent at Hongkong made a favorable arrangement for their passage with the Steam Navigation Company. We do not anticipate from them any serious interference in our work. Their zeal is truly commendable, and worthy of imitation. They all dress in Chinese costume.

Rev. Mr. Lord, at Ningpo, writes me word that they had constituted a Baptist church in that city,—so that there are now five Baptist churches in China. We must not despise the day of small things, for although these churches may be at present few in numbers, and very feeble, the time will come when there will be Baptist churches throughout all the eighteen provinces of this vast and interesting empire. The Lord Jesus has a people to be gathered in this great land. Pray for us.

In another communication Mr. Shuck writes :—

Opportunities of mingling with the people in the city are literally unlimited. The inner city and the city without the walls, are alike accessible at all times, without let or hindrance. The people are quiet and respectful, ever ready to receive a book or listen to a friendly word of exhortation. We, therefore, find ourselves occupying a great city containing twice as many people as are in all the Sandwich Islands, and with whom we can unmolestedly mingle in their public places, in the streets, their shops and stores, and in their houses. But the geographical position of the city of Shanghai enhances its importance as a mission station, beyond the fact of its own immediate population. Being the grand emporium of maritime commerce for all northern China, crowds of strangers from all the surrounding regions repair hither. By means of the Imperial Canal, Shanghai is connected directly with Peking, the capital of the empire.

In a former note I mentioned to you the important fact that there are twelve cities of the first class, all within 150 miles of Shanghai, and all more or less connected with this city by water communication. The local authorities have made an arrangement with the British consul here, by which British subjects can go into the interior as far as they can travel in one day and back the same. No such regulation

trammels Americans ; indeed it is infringed with impunity by English residents ; and without show and parade we find that extensive missionary excursions can be and are at this time made. There is a noble extent of country which lies between Shanghai and the city of Chapoo which our mission hope quietly to be able to cultivate, not overlooking other important regions. Our plans, with reference to this subject, now occupy our thoughts, and when matured, you shall hear from us. The distance from Shanghai to Chapoo is about sixty miles, the latter being the only city in the empire where the Japanese are allowed to trade ; it is a fine, large and wealthy city. It may be that through Chapoo we may have something ere long to communicate of interest touching the great land of Japan, to which country the attention of the powers of Europe has of late years been directed.

Chapoo is in the route travelled by foreigners, between Shanghai and Ningpo. So numerous are the water facilities for communicating with the densely populated region round about, that Shanghai, we are forced to believe, was clearly designed by an all-wise Jehovah, in the economy of his inscrutable providences, as one of those important positions, from which shall be sent forth, far and wide, the glorious gospel of our exalted Redeemer. Often, when reflecting upon our singularly felicitous position as laborers in the vineyard of the Lord, we find it almost impossible to survey with calmness the vast and glorious field in the midst of which we are located, while, at the same time, we tremble in view of the heavy responsibilities with which we are charged, and at the boldness of our own undertaking.—*Southern Bap. Miss. Journal.*

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AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Return of Dr. King to Athens.

Those who have sympathized with Mr. King in his trials, and have followed him with their prayers, will rejoice in the fact announced by him in the following letter, dated June 21.

I hasten to inform you of my safe arrival, yesterday, at my house and home in Athens. One of my lawyers called on me early this morning, and said that, though he could not as my counsel write to me to come, he was glad that I had ventured so to do ; but he advised me not to go out to

visit any one till he should have seen the King's Attorney, his Minister, &c., and come to me again.

He does not think that the order for my arrest and imprisonment will be now put in execution; and he hopes that the examination in regard to me, which has been going on for so many months, will this week be finished, and that a decision favorable to me will be given by the judges. Whether it will be so or not, remains to be seen, however; as also the effect which will be produced on the public mind by my arrival, when it shall have been generally known. I have not come without counting the cost; and must be ready to meet whatever, in the providence of God, may be ordered for me.

#### Reasons for returning.

Mr. King assigns the following reasons for returning to Athens at this time.

1. I am weary of waiting for the termination of the prosecution commenced against me last year, after my departure, for the alleged crime of proselytism; which, I have thought, might continue still for some months to come.

2. In consequence of the recent revolution in France, there has been a change of the ministry here; and those now in office were formerly friendly to me: and I consider them liberal-minded people.

3. The celebrated monk, Callistratus, who wrote the pamphlet against me, and did so much to excite the people of Syra against me, when I went there to be tried in 1845, has been made, as I am informed, Patriarch of Alexandria, and is no longer here to go about and stir up the common people to deeds of violence; and another priest, who lived with him here, and was violent against me, has also gone to some other place.

4. Simonides, who wrote the "orgies," has lost much of his influence by having accused one of the professors in the University of heterodoxy, and, consequently, having excited against him a large number of the students; and he was some time since waylaid and severely beaten.

5. The minds of the people are now much occupied with the disturbed state of the country, there having been lately insurrections in various places, which are not yet entirely put down.

From these and some other minor considerations, I have thought it best to wait no longer, but throw myself suddenly into the midst of the people, and take whatever may come. No one ever took a castle by remaining quietly outside of it. By throwing himself into the midst of it, he may

lose his life, and he may take the castle. At any rate here I am. I thought it my duty to come, and to come now; and I returned with my mind perfectly tranquil. I know that a sparrow shall not fall to the ground without my Father, and that the very hairs of my head are all numbered.

Under date of June 29, Mr. King wrote again, communicating the latest intelligence which has been received from him. He says:—

As yet I have been unmolested; and I shall not probably be put in prison. I shall be called before the court soon, I suppose, to be examined as to the charges of proselytism brought against me last year in the "orgies;" and then, if the court insist on my being imprisoned, I shall offer bail, which, I presume, will be accepted.

No attack has been made upon me as yet, to my knowledge, in any newspaper since my return to this place. This is truly wonderful! I never expected to return without receiving a heavy cannonade from at least two of the principal papers here. Two or three days since, I met the editor of the *Age*, who printed the "orgies," and reviled me so much last year; and he gave me his hand in the most cordial manner, and welcomed me back to Greece! This is a singular incident in this most wonderful drama. Every thing has been ordered far more favorably to me than I had reason to expect. The Lord reigns. He who stopped the mouths of the lions, that they should not destroy Daniel, has stopped the mouths of those who last year "gaped upon me with their mouths, as a ravening and a roaring lion," and "whose teeth were as swords, and their jaw-teeth as knives to devour" me "from off the earth."—*Miss. Herald.*

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#### BOARD OF MISSIONS OF THE PROTESTANT EPISCOPAL CHURCH.

##### Thirteenth Annual Meeting.

The Board of Missions held its 13th Annual Meeting at Providence, R. I., June 20 and 21. From the report of the Foreign Committee it appears that the foreign stations under their care are:—In Greece, Athens, with one missionary and three assistants; in Africa, Cavalla, with four out-stations, one missionary and six assistants; in Turkey, Constantinople, with one out-station, one missionary; in China, Shanghai, with three missionaries and two

assistants:—Totals, four missions, four stations, four out-stations, six missionaries and eleven assistants, beside several native assistants.

Receipts of the Committee for the last financial year \$40,018,94; expenditures for the same period, \$40,814,48.

Although the year just terminated has not been without occasions of deep solicitude, it has yet been marked by many tokens of the Divine goodness. The offerings of the church have increased; the

number of contributing parishes has been enlarged; instances of individual liberality have occurred, evincing the influence of the Spirit of God, in stirring up his servants to seek the salvation of their fellow-men; and while embarrassments at home have by his blessing been overcome, tidings have been received from abroad which have cheered the hearts of those entrusted with the charge of the foreign missions of the church, and encouraged them to persevere in the work of extending to those ignorant of the gospel, the knowledge of the Son of God.—*Spirit of Missions.*

## American Baptist Missionary Union.

### MISSIONARY NOTICES.

#### *Death of Mrs. Jencks and Mrs. Johnson.*

It has again become our painful duty to record the "desolations which God hath made" at some of our missionary stations. Mrs. Caroline Baldwin Jencks, wife of Rev. E. N. Jencks, of the Siam Mission, and formerly of New Milford, Ct., died at sea on her return to this country, June 27, after a protracted illness. Mrs. Anna A. Stevens Johnson, wife of Rev. J. Johnson, of the China Mission, and late of Eastport, Me., died suddenly at Hongkong, June 9; within two days hope and joy were changed to unavailing grief. The particulars are given in the subjoined letters of Mr. Jencks and Mr. Dean. We sympathize with the afflicted mourners near and distant, and with the common cause of missions so often and deeply smitten. But it is God who hath smitten, even our Father.

#### Letter of Mr. Jencks.

I wrote you from Hongkong on the 29th of March that our passage was engaged in the "Valparaiso," and that she would sail about the middle of April. At that time Mrs. Jencks's health was very feeble indeed, and nearly all our hopes depended on the voyage. The ship sailed from Whampoa on the 12th of April, and for the first week out, Mrs. J. began to amend a little; but at the end of that period

we were becalmed, in very hot weather, and thence forward she declined rapidly. Our voyage down the China Sea and the Straits of Angier, occupied a whole month; and when we arrived there, she was very feeble. Contrary to our hopes, she still continued to decline after reaching cool weather in the Indian Ocean; and when we had passed the longitude of the Isle of France, she rarely left her bed.

From the time we left Bangkok, she cherished but little hope of surviving, and spoke of death as an event rather probable than otherwise. Her state of mind during most of her trying sickness was a calm reliance upon Divine mercy and submission to the Divine will. For a few weeks, however, before her death, she was cast down with a sense of sin, and being at the same time more or less delirious, it was difficult to apply the consolations of the gospel. She was literally dying of want of sustenance,—the digestive organs were destroyed by disease,—and food could no longer satisfy hunger or sustain life. A few days before her death she became more calm, and received much comfort from the reading of the scriptures and prayer. She then obtained a more hopeful state of mind, and expressed her unshaken confidence in God, and her trust in the Saviour; and, at the same time, spoke of her unworthiness and wondered at the providence of God, which took her so far from home, at such an expense to the Board, and merely to return again or to die on the way. Yet she wished

to have it said of her, that although she had suffered so much, she never regretted for a moment having come out; for she believed she had but obeyed the call of God.

The approach of death was sudden, and to me very unexpected. It was preceded by no very marked symptoms of dissolution. Her spirit passed at once,—without a moment's struggle,—into the presence of her dear Savior. This sudden transition was a severe shock to me, as, even then, I had not lost all hope for her life. Her body was left in the attitude of sleep, and it was only after they had taken her away to be buried, that I relinquished all hopes of her waking again. Her countenance bore a more peaceful smile in death, than it had long known in life; and I have no doubt that to her the change was glorious, as it certainly was peaceful.

She died early on the morning of the 27th of June, in Lat. 32° 10' S., Long. 14° E.; and her remains were committed to the deep in the evening of the following day. Capt. Lockwood read the Episcopal burial service, and the whole ship's company assembled in clean attire and, giving a solemn attention, witnessed the burial. I had besought the captain to have her remains taken to St. Helena; but he represented it as almost impossible, and I was obliged to submit to the burial at sea. She died a *martyr* to a holy cause,—

“Flung to the heedless winds,  
Or on the waters cast,  
Their ashes shall be watched,  
And gathered at the last.”

She was born at New Milford, Ct., on the first of April, 1820. Her parents are Rev. Daniel and Mrs. Susan Baldwin, who are now living with a numerous family of surviving children at Farm Ridge, La Salle Co., Ill. At the early age of eleven years, she experienced a change of heart and united with the Baptist church in her native town; of which she remained a member till her arrival at Bangkok. She was always noted for her consistent, cheerful piety, and for her strict attendance upon the ordinances of the church and cheerful performance of Christian duty. At the early age of sixteen, her attention was called to the condition of the heathen perishing without Christ,—without God in the world; and she besought the Lord to guide her into the true path of duty, and to prepare her for this work, if she was really called to it. It

was six years afterwards that we met; and our mutual desire to become missionaries to the heathen formed the basis of our attachment.

Before embarking for her field of labor, she had become an experienced and successful teacher, and by the loveliness of her character had endeared herself to numerous friends. Her heart was pure and her disposition most amiable. Her intellect was judiciously cultivated rather than highly accomplished, and her tastes rather natural and simple than artificial or acquired. She was possessed of unusual energy of character, but her health began to decline in a few months after reaching her field of labor; and we can only know what she would have become as a missionary, had her life been spared, by what she was in the other relations which she sustained. She was ardently attached to her family and deeply devoted to her work. Even before she could make herself understood, she would often press upon the attention of our unconverted servants and visitors the importance of Christianity, and make them individually the subjects of special prayer.

Yet she was permitted to labor for them a short time only. Released from all her sufferings, her prayers now turned to praises and her hope to fulness of joy, her pure spirit is reposing in bliss, while her body awaits in the depths of the ocean its last glorious change.

In looking over her papers a few days after her decease, the following lines arrested my attention. They had evidently been copied by her hand, from an anonymous source many years ago.

“It matters not much,—when the bloom is fled,  
And the sensitive heart is cold and dead,  
And the light is gone from the lustrous eye,  
Where the mouldering ashes are left to lie.

“It matters not much,—if the soaring mind  
Like the flower's perfume is exhaled to  
heaven,—  
That its earthly shroud be left behind  
To decay wherever a place is given.”

Letter of Mr. Dean.

*Our dear sister Johnson is in her grave!* She died yesterday at 6, P. M., leaving an infant son three weeks old to want her care, and the mission and friends, all in sorrow, to mourn her loss. Last Sabbath she rejoiced with us in the baptism of one of her Chinese sisters, who then, for the first time,



joined with us at the Supper of our Lord; to-day she rejoices with the redeemed at the Marriage Supper of the Lamb. For her we cannot grieve; but for her friends, and for this mission, and for ourselves,—we deeply mourn. She had strongly attached herself to those who enjoyed her acquaintance, and had given promise of great usefulness to the mission. Her unostentatious piety, her refined sensibility, her womanly modesty and kindness of heart, eminently fitted her for the duties of her station. But the Master has called for her, and she has gone; and as much as we prized her society and mourn her departure, we would not call her away from the society and holy services of her promoted station. The sorrowing husband appears sustained by the hand by which he has been stricken, and the orphan boy is mercifully provided for by the care of a Christian lady and the aid of a Chinese nurse.

Mrs. Johnson arrived in China with her husband in January of the present year, and though originally destined to Ningpo, it was found that the climate of Hongkong was better adapted to her health, and the wants of this station presented stronger claims upon their labors than Ningpo; and it was concluded to make this their permanent station,—subject to the approval of the Board. Our departed sister entered upon her duties in her own quiet, cheerful way, which gave promise of a long and useful course of life; and up to the time of her last short illness, nothing occurred to darken her bright prospects. Indeed, till two days before her death, we were fondly anticipating her speedy recovery; when extreme debility gave rise to some slight mental wanderings, which caused us the first alarm. These continued occasionally till about two hours before her end, when she fell into that fatal comatose state from which she awoke not here. She seemed not to *die*;—but in the expressive language of scripture, she "*fell asleep*."

It may be a comfort to her friends to know, that she enjoyed all that medical skill and the promptings of friendship could do, to render her comfortable and restore her to health. She enjoyed the counsel of two physicians, the care of a native and European nurse, and the attention of kind friends, among whom were some American ladies of experience and great kindness. This bereavement is to us the

more mournful, as it comes upon us so soon after the death of Dr. and Mrs. James, (while coming from Canton on the 15th of April,) and the death of Mrs. White, of the Methodist society, which occurred at Fúcháú on the 22d of May. Death among our missionary circle does not startle us because it is *uncommon*;—but its very *frequency* begins to awaken us to solicitous inquiry. God in mercy teach us his ways and prepare us for all his holy will.

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#### Assam.—Sickness of Mr. Cutter.

We learn by letters from Mr. Brown and Mr. Barker, that Mr. Cutter has been very ill, of fever, and for several days his life was nearly despaired of. At the last dates, May 16, better hopes were entertained of his recovery.

#### Arrivals at Gowahatti.

Mr. Barker writes under date of May 23 :—

Our dear brethren Danforth and Stoddard and their wives arrived here, in an accommodation boat in tow of the steamer, on Sunday, 5 o'clock, P. M., the last day of April; all in good health. Br. Stoddard commenced his labors the same evening, by preaching to our English congregation. Mrs. Bronson arrived here on Monday. She had come down for her health, and to meet the Stoddards. She was very feeble, and we had to *take* her from her boat in a *palku*. On the 11th, br. Stoddard and wife left for Nowgong; Mrs. Bronson left on the 12th. They have all arrived safe, and appear delighted with the country. Mrs. Bronson's health was a little improved, but still very poor, and she extremely weak.

On the first Sabbath of this month, the wife of one of the members of our little church was baptized:—after which br. Danforth preached an impressive sermon (to us a feast). Br. and sister Danforth gave a brief relation of their experience, and were received into the church with the one baptized in the morning. Br. Stoddard preached in the evening. The services of the day were solemn and interesting, and to us, who had been here more than eight years without seeing any addition to our number of

fellow-missionaries, it was extremely so. And after br. Danforth had been received into the church, and as we were concluding the sacred Supper of the Lord, I felt quite willing to die; yet anxious to live for the church and my dear family.

I have no time to say more. The Lord reward you for sending us more missionaries. The Lord's name be praised for his goodness.

Mr. and Mrs. Stoddard at Nowgong.

Mr. S. writes from Nowgong, May 24:—

We reached this long desired haven on the evening of the 18th in safety and good health. The smiles and protection of our kind Heavenly Parent have been about us at every step of this long and tedious journey. We have suffered no harm, and it has not been our lot to want any necessary blessing. The comforts of the sea passage were abundant, and they were no less from Calcutta to this place. Indeed, we can hardly institute a comparison between our accommodations up this difficult river, and those of the dear brethren who have preceded us in this mission. It was expensive travelling in the steamer; but all the advice of our friends in Calcutta and Assam was in favor of this course, as so many have been destroyed by coming up that river in small boats.

We were in the ship *Cato* 138 days,—in Calcutta twenty-seven days,—on the steamer to Gowahatti seventeen,—in G. eleven,—in small boats, from G. to Nowgong, eight days,—in all from Boston 201 to Nowgong. We had very little rain coming up the river; and although we have reached our station at an unhealthy season, and when there is much sickness around us, we hope to be spared those trying scenes through which others have passed. But we are in the hands of the Lord; may we be reconciled to all the dispensations of his righteous Providence.

We found br. Barker in feeble health, yet toiling on, as most missionaries must, for want of some one to assist them. The cause there seems to be advancing. Br. B. preaches twice in English and two or three times in Assamese each week; sister B. has an interesting school of girls, in which she spends four or five hours daily. They will at once receive assistance from br. and sister Danforth, and all engage in their work joyfully. While

br. D. can take charge of the English preaching, sister D. can look after the English school.

As we drew nearer and nearer to Nowgong, our hearts leaped for joy that we were so soon to bring relief to our dear brother and sister, who have toiled alone till their crushing responsibilities have brought them near the grave. And how were our hearts touched as we read, from time to time, the letters received from our brother before we reached the station; in which his heart overflowed in gratitude to God, that long prayed for and long expected aid was at hand. The day that news reached him of an appointed co-worker, was consecrated to God in prayer and fasting. We also received short letters from some of the boys of the Orphan Institution, whose hearts have recently been taught of the Holy Spirit to sing the Redeemer's praises; which were truly affecting. "Our hearts were made glad," say they, "when we first heard of your leaving your beautiful country, dear parents and friends, to teach us all kinds of knowledge and to preach the Savior's precious gospel. Hasten,—come soon, that our dark country may receive light and salvation."

But all this was but a poor expression of the great joy which our arrival seemed to cause to this lonely missionary family,—this interesting group of orphan children,—these young disciples of the Lord Jesus Christ. I felt that I was not worthy to communicate such joy to the lambs of Jesus; that I now could say, as I looked at the flowing tears of gratitude, and heard the unrestrained exclamations of joy,—“Lord, it is enough, I am fully compensated for all I have, or all I may be called to endure for thee.” Could Christians in America only stand one hour and look at the scene before me, they could no longer withhold that which belongs to the Lord. If a spark of grace were remaining in their hearts, they would give for the spread of the gospel.

The field here is large and inviting; the population dense. But this orphan school is the most interesting and promising field of labor in Assam.

• *Maulmain.*—Letter of Mr. Stevens.

Allusion has been made in former numbers of the Magazine, to losses by fire sustained by several of the Maulmain mission-

aries, and appropriations respectively made for their relief by the Executive Committee. To Mr. Stevens and family, whose entire property had been consumed, including his valuable library, \$500 had been voted by way of outfit. In reply, Mr. Stevens writes :—

Your letter expressing the sympathy of the Board, in our loss by fire, has been thankfully received; and Mrs. Stevens and myself beg that you will present to them our sincere acknowledgments for their kind remembrance and their generous donation of \$500 to renew our outfit. The Executive Committee, will, I am sure, be glad to learn, that so liberal have our friends here proved on the occasion of the fire, that our outfit is already, to a very considerable extent, renewed; at least so much so, that we feel that we should be happier not to draw upon the treasury for the \$500; and, therefore, beg the Executive Committee to consider that sum still at their disposal, to appropriate to the different purposes of the mission, as their judgment may direct.

In respect to my manuscripts, I am not sure that I have mentioned that almost every one of much importance has been recovered, in consequence of copies having been distributed among the former pupils of the school and the preaching assistants. These have gradually come to light, and I cannot but acknowledge in their preservation a protecting Providence.

*Shawanoë Mission.*—Letter of Mr. Meeker.

I left Ottawa on Thursday, the 10th inst., to attend a protracted meeting at Delaware; which commenced on Friday evening, the 11th, and continued until to-day (Monday) at 12 M. The meeting-house was more than filled;—brethren Barker, Pratt, Cusick and Meeker, attended. We had religious professors from eleven different nations; with addresses and prayers in Stockbridge, Tuscarora, Wyandott, Ottawa, Shawanoë, Delaware and English. Four backsliders were restored, and five persons baptized; one more was received to be baptized next Sabbath.

The Delaware school appears to be in a very prosperous situation, with

twenty-eight children; new applicants are almost daily refused. Br. Pratt thinks he could get seventy-five as easily as twenty-five. All are well at present.

*Mr. and Mrs. Wade at St. Helena.*—Letter of the St. Helena Baptist Church.

(Addressed to the Board.)

It gives us much pleasure to publish the following spontaneous tribute of Christian affection and confidence from the Baptist Church of St. Helena to two of our endeared missionary laborers whom Providence had cast upon their hospitalities. We had intended it for our last number, in connection with the notice of Mr. Wade's return, but it was necessarily deferred. For some account of the St. Helena church, see the next article.

Christian Brethren, beloved in the Lord,—

We, the pastor and elders of the Baptist Church, St. Helena, cannot allow this opportunity to pass, without expressing our deep sense of gratitude to the Great Governor of the universe, and Head of the Church, for sending amongst us, in the order of his providence, your missionary, the Reverend Mr. Wade and his good wife, particularly at the very time he did. Their presence and labors greatly encouraged the timorous, and strengthened the faith of the weak converts; making them bold to come out, in the face of a gainsaying world, to put on the Lord Jesus Christ, in the solemn act of baptism. This Christian ordinance met with the greatest opposition from the members of the Church of England,—this being the first Baptist and only Dissenting church ever established in this island.

It is impossible to speak too highly of the piety and labors of both Mr. and Mrs. Wade, while sojourning amongst us. Though in great bodily weakness, still they ever manifested that it was more than their meat and drink to do the will of their Heavenly Father. Their names will be ever embalmed in our memories, and written in our hearts. We hold such in reputation, who have counted not their lives dear unto them, so that they might win Christ and testify the gospel of the grace of God. As a church, we part with them with deep regret; and we can say, in deed and of a truth, that they go away from this island leaving

a savor of grace behind them, and not without seals to their ministry and souls for their hire. The Baptist Board of Missions have indeed been greatly honored by such a father in Christ, and mother in Israel; and we pray that God may send forth many more such laborers into his vineyard. We are happy to say also, that God has also made their visit a blessing to themselves in greatly restoring their health.

We beg that the Board will give us an interest in their prayers, and not forget the little Baptist Church of Christ on this rock in the midst of the ocean. And praying for your prosperity in the great work of God, we remain, beloved brethren,

Yours in the bonds of the gospel,  
very affectionately,

JAMES MCGREGOR BERTRAM, *Pastor.*  
H. R. JANISCH, *Minister.*

JAMES ELLIOT, } *Elders.*  
THOMAS CHARLETT, }

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BAPTIST CHURCH AT ST. HELENA.—  
*Letter of Mr. Wade.*

In our last Magazine, p. 363, and at other places incidentally, the attention of our readers has been directed to the labors of the Rev. Mr. Bertram, and to the work of grace which God has wrought by his instrumentality, on the island of St. Helena. The following particulars in regard to the origin and progress of the work have been kindly furnished by Mr. Wade at our request. Alluding to his detention at St. Helena on his late return passage, Mr. Wade says:—

We spent the first week at the very hospitable mansion of Mr. Carrol, the American consul. In the course of the week we were made acquainted with several pious persons, seals of Mr. Bertram's ministry.

Mr. Bertram had left England with the intention of laboring at the Cape of Good Hope; but learning there the spiritual destitution of the people at St. Helena, he felt a strong conviction that it was his duty to go there. His friends dissuaded him from the attempt. "There are there," said they, "two chaplains, the colonial and the military, who are sustained by the strong arm of Government; and the entire population of the island is in religious matters under their immediate

supervision. They will, of course, oppose your efforts; none will dare listen to you; every thing is dear on the island, and you will have no means of support." "The Lord," said he, "is stronger than men, and he hath promised to do all things for them that believe,—I will go; God will help me." He did go. When he arrived, he knew not a person on the island; but he was not diffident; he soon formed some acquaintances, and procured a private house to be opened to him for preaching; his congregations became large; the chaplains were disturbed, and reported him to Government; he was called before the governor and his credentials demanded; these were produced; His Excellency said they were legal, and he was dismissed. His congregation now increased; numbers of the most respectable families attended. The chaplains made another effort against him on the charge of holding unlawful assemblies. This obliged him to purchase and license a chapel. He was now safe from government annoyances,—his popularity increased, until, at length, he gave out the astounding notice that at such a time he should preach on the subject of baptism, and undertake to show from the bible that "immersion of the whole body in water is the only mode, and believers the only subjects, of Christian baptism." From this time many turned back and followed no more after him; others, whose hearts the Lord had touched, gladly received the word, and requested baptism.

This was the state of things when Mrs. Wade and myself arrived on the island. Mr. B. was preaching the gospel with all boldness, and the Holy Ghost was making it the power of God unto the conversion of souls. Religious meetings for preaching or prayer were held almost every evening in the week; it was in fact a time of revival. Soon the baptistry was finished, and its waters consecrated by the immersion of about forty candidates on a profession of their faith in Christ. One of the earliest of these converts was a Mr. Janisch, a young married gentleman, of German origin and excellent education. His father, now deceased, had been for many years the Dutch consul on the island, and had educated this son for the English army; but he, since his conversion, has devoted himself to the ministry of the gospel. Mr. Carrol spoke of him in terms of the highest commenda-

tion, and I was much edified by the sermons which I heard him deliver. At his earnest solicitation, we spent two weeks at his house. Subsequently we were invited to spend some time in the country with a very pious lady who was an American. Here we staid six weeks, and as the Lord was pouring out his Spirit upon the people of the neighborhood, we had many delightful meetings and witnessed many hopeful conversions. Three of the new converts were members of the family, and several others were brought into liberty in that house while we were there. About sixty in all were baptized, and some twenty more were expecting to be baptized soon.

The greater part of the *native* inhabitants are exceedingly ignorant, having scarcely any knowledge of science, or of the world beyond their own little island, and still less of religious truths beyond what is contained in the book of Common Prayer. Many are quite as ignorant of God and religion as Burmans or Karens. But we saw there, also, some of the finest specimens of Christian character, as exhibited under suffering of pain or want, that I have ever seen in any country. One who had been reduced from affluence to poverty, now a widow, old, and almost suffocated with dropsy in the chest, was calmly waiting till her change should come, and blessing God for every thing. Several young ladies had been repeatedly beaten by their parents or other guardians, to prevent their attending the meetings. Others had been turned out of doors by those on whom they were dependent, because they would follow Christ in baptism; but they remained firm under their sufferings, nor did we hear them complain.

St. Helena is truly missionary ground; but, as in other places, it is mostly among the poor that the gospel finds its way to the heart; and the little Baptist church which has been begun there, claims the prayers and sympathies of the churches in more favored lands. And they need a sympathy which extends beyond the mere sound of words. Their chapel is not yet free from debt; their pastor is wholly dependent on them for support, and their means are small; but if their chapel were free of incumbrance, they would feel quite happy; for if they lose this, they will be again exposed to the annoyances of government.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

The American Board of Commissioners for Foreign Missions held its 39th Annual Meeting at the Tremont Temple in Boston, Sept. 12–15; Hon. Theodore Frelinghuysen, President of the Board, in the chair.

Summary of the 39th Annual Report.

The *Missions* under the direction of the Board are the

Missions.	Stations.	Out-stations.	Miss. & assts.	Nat. helpers.
Zulus in S. Africa,	5	3	16	3
Gaboon in W. Africa,	2		9	5
Greece,	1		2	
Armenians,	6	5	38	26
Syria,	3	2	23	5
Nestorians,	1		13	12
Mahrattas (Bombay M.),	2		7	
“ (Ahmednuggur),	3	2	14	9
Tamil (Madras M.),	3		10	7
“ (Madura M.),	10	1	22	48
“ (Ceylon M.),	8	6	25	32
Siam,	1		2	
China (Canton M.),	1		7	
“ (Amoy M.),	1		4	1
“ (Fuchau M.),	1		8	
Borneo,	2		3	
Sandwich Islands,	20		81	7
Oregon Indians,	4		9	
Choctaws,	6	2	37	1
Cherokees,	4		20	5
Sioux,	5		22	
Ojibwas,	3		8	1
New York Indians,	4	1	14	
Abenauquis,	1			1
Totals 24	97	22	394	163

The number of printing establishments is 11, and of type foundries 7. Number of pages printed last year, 46,173,345; total from the beginning, 635,040,844. The number of churches is 75, communicants 25,939; added during the year, 1,838. The number of seminaries is 12, pupils 586; other boarding schools 18, pupils 541; free schools 302, pupils 10,718.

During the past year there have been sent forth to the missions 14 missionaries, 1 male and 17 female assistant missionaries, in all 32; besides 4 missionaries, 1 male and 4 female assistant missionaries, who, after visiting their native land, have returned to their several fields of labor.

Ten of the missions have in this way been strengthened and enlarged, viz., those in Southern and Western Africa, that to the Armenians, that to Syria, those to Canton and Fuchau in China, that to the Sandwich Islands, and those to the Choctaw, Cherokee and Sioux Indians.

During the same period the Committee have appointed 18 missionaries, 2 physicians, 1 male and 18 female assistant missionaries, 40 in all; of whom 3 missionaries, 1 male and 9 female assistant missionaries, have already been sent to their respective fields of labor.

*Publications.* The monthly issues of the *Missionary Herald* have been 16,700 copies, of which above 9,000 copies are sent gratuitously to donors and others. Of the *Dayspring* 47,000 copies have been published and circulated each month. About 46,000 copies of missionary papers and tracts of various kinds have also been printed and distributed by agents and others.

*Receipts and Expenditures.*—The whole amount received into the treasury of the Board the last year, is \$254,056,46, exceeding that of the year before by \$42,653,70, being an advance of more than 20 per cent. The expenditures for all purposes, during the same period, amounted to \$282,330,38, being \$17,546,55 more than those of the last year, and \$28,273,92 more than was received into the treasury: and, of course, increasing the indebtedness of the Board by that amount. The excess in the outlay was owing to some unexpected expenditures in distant missions. The debt, which at the last annual meeting was \$31,616,86, was, on the 31st of July last, \$59,890,78.

*Receipts from Coöperating Societies.*

Board of Missions of the Reformed Dutch Church,	\$8,493 55
Board of Missions of the German Reformed Church,	1,100 00
American Bible Society,	6,000 00
American Tract Society,	5,000 00

DONATIONS

*Received in August, 1848.*

Maine.

Penobscot For. Miss. Soc., J. C. White tr., viz.—Bangor, 1st ch. 24,72; do., 2d ch. 3,21; a family miss. box 2,10; "Soc. to aid Assamese Orphans, H. A. Wood tr., for the sup. of a child in the Assam Orphan Institution named Deborah Porter," 25,00; Corinth, ch. 20,00; Fem. Miss. Soc. 3,20; Etna, ch. and soc. 11,73; East St., Albans, ch. and soc. 8,04; Jacob Parsons Lincoln 2,00; to cons. Rev. L. Kingman L. M.,	100,00
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Vermont.

Battleboro', ch.	20,00
Windsor, "from the purse of a child deceased"	3,00
	— 23,00

Massachusetts.

Canton, Mrs. Abby S. Crane 100,00, to cons. herself L. M.; do., 25,00 for sup. of a child in Nowgong school named Friend Crane,	125,00
Newton, Soc. Miss. Inquiry, Theol. Inst., J. W. Lathrop tr., do., Upper Falls, ch., Isaac Keys tr., mon. con.,	25,50 11,45
Worcester, Isaac Davis, for sup. of Rev. J. G. Binney, and to cons. Samuel S. Green, Rev. David Alden, James S. Woodworth and Elmer Valentine L. M.,	400,00
Boston, united concert at Tremont Temple, W. H. Jameson tr.,	62,80
	— 624,75

Connecticut.

Norwalk, Mrs. Mary Ellis 100,00, less disc. 50c.,	99,50
Ashford, James Kent 1,00; Tolland, Mrs. Maria Butler 1,00; Miss Julia A. Marvin 1,00,	3,00
Jewett city, Benj. A. Smith	2,00
	— 104,50

New York.

New York city, "a little Sab. school girl"	,77
Auburn, Mrs. Huldah Gregory	2,00
Warwick, Mrs. Mary Ann Hoyt Williamsburg, ch., (of which 25,00 is from Sab. Sch. Miss. Soc., for sup. of a boy in Mrs. Haswell's school named Alanson P. Mason,)	250,00
	— 254,77

New Jersey.

Keyport, Rev. H. V. Wilson 10,00; Martha Seabrook 10,00,	20,00
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Pennsylvania.

East Smithfield, ch., Samuel Farwell tr.,	2,00
Monongahela Asso., C. Vance tr.,	30,90
Pittsburg Asso., col. at annual meeting	15,37
Western Conv., do. do.	7,11
Mount Moriah, ch.	7,00
Pittsburg, Howard Larcomb	5,00
Philadelphia, "a widow, avails of a gold chain," per Rev. G. S. Webb, agent,	6,75
	— 72,13
	— 74,13

Ohio.

Portsmouth, George Heoredh, to cons. Rev. Levi Griffeth L. M.,	100,00
	— 1301,15

Legacy.

Brighton, Mass., Bela Greenwood, per Mrs. Hannah M. Greenwood administratrix,	1500,00
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\$2801,15

Total from April 1 to August 31, \$27,596,29.









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